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October 1962 Through September 1963

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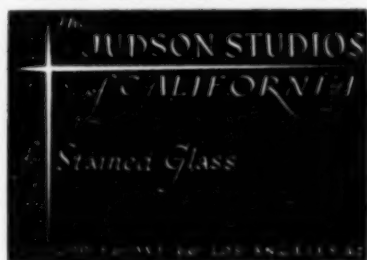
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Walking . . . Walking . . . Walking

Graham R. Hodges*

Let us imagine what the four Gospels would read like had Jesus chosen, as he could have chosen, to ride in a litter or chariot, or even on a white charger, surrounded by guards to shield him from the dirty, diseased mobs.

No sinners, blind, halt, or lame could have cast themselves at his feet, begging for pardon and health. No woman could have touched the hem of his garment, drawing wholeness therefrom. Saved from intimate contact with the unattractive masses, he could have ridden in splendid isolation,

*Minister, Emmanuel Congregational Church, Watertown, New York.

safer, cleaner, but only one-half as effective in the work for which he was sent.

In only one instance did he ride—into Jerusalem on a beast of burden signifying humility and service.

Could it be that most people walked anyway in those days?

Was it that he was too poor to afford a horse? Was he simply refusing a current status symbol, the riding vehicle, and therefore expressing a desire to be different?

I cannot escape the conclusion that Jesus walked everywhere because in

that mode of travel he was in most direct contact with people—good, bad, friendly, hostile, high, and low. He was accessible not only to admirers, but to enemies as well. Take away from the Gospels Christ's face-to-face confrontation with the rich young ruler, the lawyer attempting to justify himself through definitions, and the children climbing into his lap, and these four biographies would be poorer indeed; not to mention the many other ground-level contacts Jesus had with all ranks and classes.

Perhaps by now the lesson is obvious

